

the whole community [to do] the building, digging, and the like [imposed by] the government, so that they should not be belittled before the unlearned people. One does not collect from them for the building of the city wall, the repair of the city gates, or the payment of the guards and the like, nor for the tribute to the king. And we do not obligate them to pay taxes, neither a tax that is fixed upon the people of the city [together], nor a tax that is fixed upon each person. As it says, “Though they are put among the nations, now I will gather them, and they will begin to be relieved of the burden of king and princes.” (Hosea 8:10) Similarly, if a Torah

scholar has merchandise, he is allowed to sell first, and none of the people of the marketplace are allowed to sell until he has sold. Similarly, if he has a law suit and is standing among many litigants, he is brought and seated first.

בְּעֶצְמָן לַעֲשׂוֹת עִם כָּל הַקְּהָל בְּבִנְיָן וְחִפְיָהָ שֶׁל מְדִינָה וְכִיּוֹצֵא בָּהֶן כְּדִי שְׁלֵא יִתְבַּזּוּ בְּפָנַי עֲמֵי הָאָרֶץ וְאֵין גּוֹבִין מֵהֶן לְבִנְיָן הַחֹמָה וְתַקּוֹן הַשְּׁעָרִים וְשֹׁכֵר הַשׁוּמְרִים וְכִיּוֹצֵא בָּהֶן וְלֹא לְתַשׁוּרַת הַמֶּלֶךְ וְאֵין מְחַיִּיבִין אוֹתָן לְתֵן הַמַּס בֵּין מַס שֶׁהוּא קָצוּב עַל כָּל אִישׁ וְאִישׁ שֶׁנֶּאֱמַר (הוֹשֵׁעַ ח) גַּם כִּי יִתְנוּ בְּגוּיִם עִתָּה אֶקְבָּצֶם וַיִּחְלוּ מִעֵט מִמִּשְׁאֵא מֶלֶךְ שָׂרִים וְכֵן אִם הִיתָה סְחוּרָה מִתְלַמֵּיד חֶכֶם מְנִיחִין אוֹתוֹ לְמַכּוֹר תַּחֲלָה וְאֵין מְנִיחִין אַחַד מִבְּנֵי הַשּׁוּק לְמַכּוֹר עַד שְׁיִמְכּוֹר הוּא וְכֵן אִם הָיָה לוֹ דִּין וְהָיָה עוֹמֵד בְּכֻלָּל בְּעַלֵי דִינֵין הִרְבָּה מְקַדִּימִין אוֹתוֹ וּמוֹשִׁיבִין אוֹתוֹ:

VAYEISHEV FOR THURSDAY NIGHT

וישב ליל ששי

צירוף יהוה

כֹּז אָתוּ וַיִּנְפְּנֵיָהּ לְעֶרְבָאֵי וַיִּדְנָא לֹא תְהִי בֵיהּ אֲרִי אַחוּנָא בְּכִרְנָא הוּא וְקַבִּילוּ מִנֶּיהּ

כֹּז לְכוּ וְנִמְכְּרֵנוּ לַיִּשְׁמַעְאֵלִים וַיִּדְנּוּ אֶל־
תְּהִי־בוּ כִּי־אָחִינוּ בְּשָׂרְנוּ הוּא וַיִּשְׁמְעוּ

(27) Come, let us sell him off to the Yishma-eilites, but let us not cast our hand upon him, for he is our brother, our flesh! So his brothers listened [to him].

RASHI

רש"י

(כז) וַיִּשְׁמְעוּ — [literally, (“and his brothers) heard him,” here to be understood as Onkelos translates it, namely:] “They accepted his [advice].” Wherever the expression of שמיעה appears in Scripture, to mean “acceptance of [someone’s] words,” as in our verse here or as in (Genesis 28:7), “Yaakov had listened (וישמע) to his father,” or as in (Exodus 24:7), “we will do and obey (ונשמע)” — [Onkelos] translates it as: נקבל [meaning “acceptance of words,” “hearkening to”]. Whereas wherever [the expression שמיעה appears in Scripture, to mean] “hearing with the ear” [i.e., “listening” in the literal sense], as in (Genesis 3:8), “Then they heard (וישמעו) the voice of the Lord God that had been revealing itself in the garden,” or as in

(כז) וַיִּשְׁמְעוּ. וְקַבִּילוּ מִנֶּיהּ, וְכָל שְׁמִיעָה שֶׁהִיא קְבֻלַּת דְּבָרִים כְּגוֹן זֶה וְכְגוֹן: וַיִּשְׁמַע יַעֲקֹב אֶל אָבִיו, נַעֲשֶׂה וְנִשְׁמַע, מִתְרַגֵּם נִקְבַּל, וְכָל שֶׁהוּא שְׁמִיעַת הָאָזְן, כְּגוֹן: וַיִּשְׁמְעוּ אֶת קוֹל ה' אֱלֹהִים מִתְהַלֵּךְ בְּגֶן

אָחוּהִי: כַּח וַעֲבְרוּ גְבָרֵי
מִדְיָנָאִי תַגְרֵי וּנְגִידוֹ וְאֶסִיקוּ
יֵת יוֹסֵף מִן גְּבֵא וְנִבְיָנוּ יֵת
יוֹסֵף לְעֶרְבָאִי בְעֶסְרִין כֶּסֶף
וְאִיתֵיּוּ יֵת יוֹסֵף לְמַצְרַיִם: כֹּט
וְתַב רְאוּבֵן לְגֵבֵא וְהָא לִית
יוֹסֵף בְּגֵבֵא וּבִזַע יֵת לְבוֹשׁוּהִי:
ל וְתַב לֹות אָחוּהִי וְאָמַר
עוֹלָמָא לִיתוּהִי וְאָנָּא לְאֵן
אָנָּא אֲתִי: לֹא וּנְסִיבוּ יֵת
כְּתוּנָא דְיוֹסֵף וּנְכִיסוּ צְפִיר בַּר

אָחִיו: כַּח וַיַּעֲבְרוּ אַנְשִׁים מִדְיָנִים סַחְרִים
וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר וַיִּמְכְּרוּ
אֶת־יוֹסֵף לְיִשְׁמַעֲאֵלִים בְּעֶשְׂרִים כֶּסֶף
וַיָּבִיאוּ אֶת־יוֹסֵף מִצְרַיִמָּה: כֹּט וַיֵּשֶׁב רְאוּבֵן
אֶל־הַבּוֹר וְהִנֵּה אֵין־יוֹסֵף בַּבּוֹר וַיִּקְרַע
אֶת־בְּגָדָיו: ל וַיֵּשֶׁב אֶל־אָחִיו וַיֹּאמֶר הֲיֵלֵד
אֵינְנוּ וְאֵנִי אָנָּה אֲנִי־בָא: לֹא וַיִּקְחוּ אֶת־

(28) And [another group of] men passed by, Midyanite merchants. They pulled Yosef up, out of the pit, and sold Yosef to the Yishma-eilites for twenty pieces of silver. They brought Yosef to Egypt. (29) Now, Reuvein returned to the pit, and behold! Yosef was not in the pit! And he rent his clothes. (30) So he returned to his brothers and said: The lad is not there! As for me, where can I go?! (31) They took Yosef's tunic, and, slaughtering a young he-goat, they

RASHI

רש"י

(Genesis 27:5), "Rivkah had heard (שומעת), " or as in (Genesis 35:22), "Yisrael heard [about it] (וישמע), " or as in (Exodus 16:12), "I have heard (שמעתי) the complaints" — these are [respectively] translated [by Onkelos] as: שמיע קדמי, ושמע, ושמעת, ושמעו: [meaning, "listen" or "hear" in the literal sense]. (28) ויעברו אנשים מדינים — This refers to another caravan [i.e., besides the caravan of Yishma-eilites]. Here, then, Scripture is telling you that Yosef was sold

וּרְבֵקָה שִׁמְעָת, וַיִּשְׁמַע יִשְׂרָאֵל, שִׁמְעָתִי אֶת הַלְלוֹת, כְּלָן מִתְרַגְּם: וְשִׁמְעוּ, וְשִׁמְעָת, וְשִׁמְעַת וְשִׁמְעֵת קְדָמִי: (כַּח) וַיַּעֲבְרוּ אַנְשִׁים מִדְיָנִים. זוֹ הִיא שִׁירָה אַחֲרָת, וְהוֹדִיעָךְ הַכְּתוּב שֶׁנִּמְכַּר פְּעָמִים הֶרְבֵּה: וַיִּמְשְׁכוּ. בְּנֵי יַעֲקֹב אֶת יוֹסֵף מִן הַבּוֹר, וַיִּמְכְּרוּהוּ לְיִשְׁמַעֲאֵלִים, וְהִישְׁמַעֲאֵלִים לְמִדְיָנִים וְהַמְדִינִים מְכָרוּ אוֹתוֹ לְמַצְרַיִם: וַיֵּשֶׁב רְאוּבֵן. וּבִמְכִירְתּוֹ לֹא הָיָה שָׂם, שֶׁהִגִּיעַ יוֹמוֹ לִילָף וּלְשַׁמֵּשׂ אֶת אָבִיו. דְּבַר אַחֵר: עֶסֶק הָיָה בְּשִׁקוֹ וּבְתַעֲנִיתוֹ עַל שֶׁבִלְבַל יְצוּעֵי אָבִיו: (ל) אָנָּה אֲנִי־בָא. אָנָּה אֶבְרַח מִצְעָרוֹ שֶׁל אָבִא:

many times (see next Rashi). **They pulled [Yosef up ... They brought Yosef to Egypt]** — [Who pulled him out, and who were the ones that brought him to Egypt?] Yaakov's sons pulled Yosef up, out of the pit, and sold him to the Yishma-eilites. The Yishma-eilites, in turn, sold him to the Midyanite [merchants mentioned in our verse here, who, in turn, sold him to the Medanites mentioned in verse 36 below,] who, in turn, sold him to Egypt. (29) **Now, Reuvein returned to the pit** — But at the time of Yosef's sale, Reuvein had not been present there, for it had been his [rostered] day to go and serve his father. Another explanation [of why Reuvein had not been present at Yosef's sale]: He had been occupied with sackcloth and fasting, [in repentance] for having disarranged his father's bed (see Genesis 35:22 and Rashi there) (Bereishit Rabbah 84:19). (30) **Where can I go?!** — [meaning:] "Where can I

עֵי וּטְבַלּוּ יֵת כְּתוּנָא בְּדָמָא:
 לֵב וְשִׁלְחוּ יֵת כְּתוּנָא דְפָסִי
 וְאִיתִיו לֹות אֲבוּהוּן וְאָמְרוּ דָא
 אֲשַׁכְחָנָא אֲשַׁתְּמוּדַע כְּעַן
 הַכְּתוּנָא דְבָרְךָ הִיא אִם לֹא: לֵג
 וְאֲשַׁתְּמוּדַעָה וְאָמַר כְּתוּנָא
 דְּבָרִי חִיתָא בִישְׁתָא אַכְלַתִּיהָ

כְּתַנַּת יוֹסֵף וַיִּשְׁחֲטוּ שְׁעִיר עֲזִים וַיִּטְבְּלוּ
 אֶת־הַכְּתַנַּת בַּדָּם: לֵב וַיִּשְׁלְחוּ אֶת־כְּתַנַּת
 הַפָּסִים וַיָּבִיאוּ אֶל־אֲבֵיהֶם וַיֹּאמְרוּ זֹאת
 מִצְאָנוּ הַכֹּרֶן־נָא הַכְּתַנַּת בְּנֵךְ הוּא אִם־לֹא:
 לֵג וַיִּכְיָרָה וַיֹּאמֶר כְּתַנַּת בְּנֵי חֵיהָ רָעָה

dipped the tunic in the blood. (32) They sent off the fine woolen tunic and had it brought to their father, saying, We found this! Please! Can you identify this as your son's tunic or not?! (33) He indeed identified it and said, [This is] my

RASHI

go to escape my father's grief [for the loss of Yosef, for whom I, as firstborn, was responsible]?!" (31) **A young he-goat** — [Why this animal? Because] a goat's blood resembles that of a human (Bereishit Rabbah 84:19). **הַכְּתַנַּת** — [This word, vocalized here to read kutonet (with a shuruk under the כ), has, up till now in this passage appeared as vocalized to read ketonet (with a sheva under

*the כ. Why the difference here? Because the form kutonet] is the noun in its absolute state [meaning simply “the tunic”]. However, when [this word is in the construct state,] attached to the word that follows it, e.g., כְּתַנַּת יוֹסֵף (in our verse, literally meaning, “the tunic of Yosef”), כְּתַנַּת פָּסִים (see verse 3 above, literally meaning, “a tunic of fine wool”), כְּתַנַּת בַּד (see Leviticus 16:4, literally meaning “a shirt of linen”), then it is vocalized to read ketonet [with a sheva under the כ]. (33) וַיֹּאמֶר כְּתַנַּת בְּנֵי — [literally, “He said, My son's coat!” meaning,] “This is [my son's coat]!” **A wild beast has devoured him!** — [Since Yaakov already said “Yosef has surely been torn to pieces!” why was it necessary to also say here “A wild beast has devoured him?” This statement, however, alluded to another event, for] Yaakov here received a flash of the Holy [Divine] spirit, [prophesying] that Potifar's wife [referred to as “the wild beast” (see Bereishit Rabbah 84:19),] would eventually come and attack Yosef (see Genesis 39:7 and further). But why did the Holy One, Blessed is He, not reveal to Yaakov [what had really happened to Yosef and that he was still alive]? For Yosef's brothers imposed excommunication and a curse upon anyone who would reveal [what had really happened]. And they included the Holy One, Blessed is He, together with them [i.e., that He also would excommunicate and curse anyone who revealed what had really happened]. And God agreed with them for three reasons: a) Had Yaakov known that Yosef was really alive, Yaakov would have bought back Yosef and not have gone down to sojourn in Egypt, and consequently, the Divine will of (Genesis 15:13), “Know for sure, that your offspring will be strangers in a land*

רש"י

(לא) שְׁעִיר עֲזִים. דָּמוֹ דוֹמָה לְשֵׁל אָדָם:
 (לב) הַכְּתַנַּת. זֶה שְׁמָה, וּכְשֶׁהִיא דְבוּקָה לְתַבָּה
 אַחֲרָה, כְּגוֹן: כְּתַנַּת יוֹסֵף, כְּתַנַּת פָּסִים, כְּתַנַּת בַּד
 נִקְרָא כְּתַנַּת: (לג) וַיֹּאמֶר כְּתַנַּת בְּנֵי. הִיא זֹ: חֵיהָ
 רָעָה אַכְלַתִּיהָ. נִצְנַצָּה בּוֹ רוּחַ הַקֹּדֶשׁ, סוּפוֹ
 שְׁתַּתְּגַרָּה בּוֹ אֵשֶׁת פּוֹטִיפָר, וְלָמָּה לֹא גָלָה לוֹ
 הַקֹּדֶשׁ, בְּרוּךְ הוּא לְפִי שֶׁהִחְרִימוּ וְקָלְלוּ אֶת כָּל מִי
 שִׁיגְלָה, וְשִׁתְּפוּ לְהַקְדוֹשׁ, בְּרוּךְ הוּא, עִמָּהֶם, אֲבָל

מקטל קטיל יוסף: לֹדּוּ וּבְנֵעַ
 יַעֲקֹב לְבוּשׁוֹהֵי וְאַסֵּר שְׂקָא
 בְּחַרְצִיָּה וְאִתְאַבֵּל עַל בְּרִיָּה
 יוֹמִין סְגִיאִין: לֹדּוּ וְקָמוּ כָל
 בְּנוֹהֵי וְכָל בְּנֵתֵיהּ לְנַחֲמוּתֵיהּ

אֶכְלָתְהוּ טָרֵף טָרֵף יוֹסֵף: לֹדּוּ וְיִקְרַע יַעֲקֹב
 שְׂמֹלְתָיו וַיִּשֵּׂם שֵׁק בְּמַתְנָיו וַיִּתְאַבֵּל עַל-
 בְּנוֹ יָמִים רַבִּים: לֹדּוּ וַיִּקָּמוּ כָל-בְּנָיו וְכָל-

son's tunic! A wild beast has devoured him! Yosef has surely been torn to pieces! (34) Yaakov rent his robes and put sackcloth on his loins. He mourned for his son for many days. (35) All his sons and all his daughters arose to

RASHI

רש"י

that is not theirs” would not have been fulfilled; and b) Yaakov might have cursed Yosef’s brothers for what they had done, and they would not have had numerous offspring, whereas God wished them to multiply; c) God wished to separate Yaakov from his son Yosef for 22 years, just as Yaakov himself had avoidably stayed away from his own father, Yitzchak, for exactly that period of time (see next Rashi).] (Tanchuma 2; Pirkei d’Rabbi

יִצְחָק הִיָּה יוֹדֵעַ שֶׁהוּא חַי אָמַר: הַאִיךָ אֲגַלֶּה וְהַקְדוּשׁ, בְּרוּךְ הוּא, אֵינּוּ רוֹצֵה לְגַלוֹת לוֹ (לֹדּוּ) יָמִים רַבִּים. כִּבְ שָׁנָה, מִשְׁפָּרֵשׁ מִמֶּנּוּ עַד שְׂיָרֵד יַעֲקֹב לְמִצְרַיִם, שְׁנַאמַר: יוֹסֵף בֶּן-שֶׁבַע-עָשָׂרָה שָׁנָה וְגו', וּבֶן שְׁלֹשִׁים שָׁנָה הִיָּה בְּעַמְדוֹ לִפְנֵי פַרְעֹה, וְשֶׁבַע שָׁנֵי הַשְּׁבַע וְשִׁנְתָּיִם הָרַעֵב כְּשָׂבֵא יַעֲקֹב לְמִצְרַיִם, הָרִי כִב שָׁנָה, כִּנְגִיד כִּב שָׁנָה שְׁלֹא קִיָּם יַעֲקֹב כְּבוֹד אָב וְאָם: כִּב שָׁנָה שֶׁהִיָּה בְּבֵית לָבָן וּב שָׁנִים בְּדֶרֶךְ בְּשׁוּבוֹ מִבֵּית לָבָן: שָׁנָה וַחֲצִי בְּסָבוֹת וְשִׁשָּׁה חֳדָשִׁים בְּבֵית-אֵל,

Eliezer 38). Yitzchak, however, did know that Yosef was really alive, but he said [to himself]: “How could I reveal this, while the Holy One, Blessed is He, Himself does not wish to reveal it to Yaakov?!” (Bereishit Rabbah 84:21). (34) **Many days** — [namely,] Twenty-two years [as a punishment for the 22 years that Yaakov himself had avoidably stayed away from his own father, Yitzchak, and had therefore not been able to honor him (see Rashi Genesis 28:9). The duration of this 22-year period was] from the time that Yosef separated from him (see verse 14 above) up until Yaakov went down to Egypt (see Genesis 46:6). [How is this calculated? Well,] Scripture says (verse 2 above), “Yosef was seventeen years old” [at the time that he separated from his father]; and he was thirty years old when he stood before Pharaoh (see Genesis 41:46) [representing a lapse of 13 years]; then seven years of plenty and two years of famine [elapsed, up until the time] when Yaakov arrived in Egypt (see Genesis 45:6), [representing a lapse of a further 9 years,] totalling [13+9=] 22 years — corresponding to the 22 years that Yaakov himself had not fulfilled [the obligation of] honoring his father and mother [since Yaakov’s parents would have wanted Yaakov to return immediately after marrying Leah; thus, Yaakov was to be punished for all the years that he did not return home after he married Leah (except for the 14 years when he learned Torah at the house of Eiver (see Rashi Genesis 28:9). Hence, those 22 years comprised] 20 years that he stayed in Lavan’s house (see Genesis 31:41), and 2 years on the road, when he was returning from Lavan’s house [see Rashi Genesis 28:9, where it is explained that this 2-year period comprised] one-and-a-half years in Sukkot (see Megillah 17a which expounds the verse Genesis 33:17) and six months in Beit-eil (see Bereishit Rabbah 78:16). This, then, is what Yaakov referred to

וְסָרִיב לְקַבְּלָא תַנְחֻמִּין וְאָמַר
אֲרִי אַחֹת לֹת (על) בְּרִי כִּד
אֲבִילָא לְשָׂאוֹל וּבְכָא יִתִּיה

בְּנִתָּיו לְנַחְמוֹ וַיִּמְאֵן לְהַתְנַחֵם וַיֹּאמֶר כִּי-
אֲרֹד אֶל-בְּנֵי אָבִל שְׂאֵלָה וַיִּבֶן אֶתֹּו אָבִיו:

comfort him, but he refused to comfort himself, saying, For I shall go down to the grave, still mourning over my son! And his father wept for him.

RASHI

when he said to Lavan (Genesis 31:41), "It has been twenty years for me in your house" — these years are for me, i.e., I must account for them: I must eventually be punished for a period corresponding to them. (35) **And all his daughters** — [But apart from Dinah, we do not find mention of other daughters born to Yaakov. Who were these daughters referred to here?] Rabbi Yehudah says: A twin sister was born along with every single son of Yaakov, and each brother married [one off] them [i.e., a twin of one of the brothers from another mother, an act which

was permissible before the Giving of the Torah]. Rabbi Nechemiah says: [This refers to his daughters-in-law.] These [wives of Yaakov's sons] were [born from] Canaanite [mothers and whose fathers were from other nations (see Rashi 38:2 below, where it is taught that Yaakov's sons did not marry Canaanite women, i.e., women from Canaanite fathers)]. So why does Scripture call them "all his daughters?" It indeed refers to his daughters-in-law, for a person does not hesitate to call his son-in-law his "son" or his daughter-in-law his "daughter." (see Bereishit Rabbah 84:21) **But he refused to comfort himself** — A person cannot accept consolation for one who is alive, but whom he believes to be dead. For only regarding the dead was it decreed that he will become forgotten [over the course of time, thereby allowing the mourners to be comforted] — but not regarding the living [and therefore, since Yosef was actually still alive, Yaakov could not be comforted] (Bereishit Rabbah 84:21; end of Tractate Sofrim). **אֲרֹד אֶל בְּנֵי** — [literally, "I shall go down to the grave, mourning] towards my son!" However, here, the expression **עַל בְּנֵי**, [is understood to be] equivalent to **עַל בְּנֵי**, meaning "[mourning] over my son." And there are many instances in Scripture of the word **אֶל** [usually meaning "towards" or "to,"] being used to mean **עַל** [meaning "upon," "over" or "concerning"]. For example (II Samuel 21:1), "It is because of (אֶל) Shaul and because of (אֶל) the blood-house;" and (I Samuel 4:21), "because of (אֶל) the taking away of God's Holy Ark, and because of (אֶל) her father-in-law and her husband" [where in both examples, the word **אֶל** is equivalent to **עַל**]. **אֲבִל שְׂאֵלָה** — The simple meaning of this [word **שְׂאֵל** here] is a grave. [Thus, the meaning of the verse here is:] "At my very burial, I shall still be mourning — I shall never be comforted my whole life!" And the Midrashic meaning [of the word **שְׂאֵל**] is:

רש"י

וְהוּוּ שְׂאֵמַר לְלָבָן: זֶה-לִי עֲשָׂרִים שָׁנָה בְּבֵיתְךָ, לִי הֵן, עָלַי הֵן וְסוֹפִי לְלָקוֹת כְּנִגְדָּן: (לה) וְכָל-בְּנִתָּיו, רַבִּי יְהוּדָה אוֹמֵר: אֲחִיוֹת תְּאוֹמוֹת נוֹלְדוּ עִם כָּל שְׂבֻט וְשֻׁבֵט וְנִשְׂאוֹם. רַבִּי נַחֲמִיָּה אוֹמֵר: כִּנְעֻנִיּוֹת הֵיוּ, אֶלָּא מִהוּ וְכָל-בְּנִתָּיו כְּלוּתָיו, שְׂאִין אָדָם נִמְנַע מִלְקָרָא לְהַתְנַחֵם, בְּנוֹ, וּלְכַלְתּוֹ, בָּתוֹ; וַיִּמְאֵן לְהַתְנַחֵם. אִין אָדָם מְקַבֵּל תַּנְחֻמִּין עַל הַחַי וְסָבוּר שְׂמֵת, שְׂעַל הַמֵּת נִגְזְרָה גְזֵרָה שִׁישְׁתַּכַּח מִן הַלֵּב וְלֹא עַל הַחַי: **אֲרֹד אֶל-בְּנֵי**. כְּמוֹ: עַל בְּנֵי, וְהִרְבָּה אֶל מִשְׁמֵשִׁין בְּלִשׁוֹן עַל: אֶל שְׂאוֹל וְאֶל בֵּית הַדְּמִים, אֶל הַלְקַח אֶרֶץ הָאֱלֹהִים, וְאֶל חֲמִיָּה וְאִישָׁה: **אֲבִל שְׂאֵלָה**. כְּפִשְׁטוֹ, לְשׁוֹן קֶבֶר הוּא: בְּאֲבִלֵי אֲקָבֵר, וְלֹא אֲתַנְחֵם

אָבוֹהַי: לוֹ וּמִדְּיָנָי זָבִינוּ
 יְתִיָּה לְמִצְרַיִם לְפֹטִיפָר רֶבֶא
 דְּפָרְעָה רַב קְטוֹלָיִא: א וְהוּהוּ
 בְּעֵדְנָא תְּהִיא וְנַחַת יְהוּדָה
 מְלֻת אַחֻזָּי וְסָטָא עַד גְּבָרָא
 עַדְלָמָאָה וְשָׁמִיָּה חִירָה: ב
 וְחָזָא תַּמָּן יְהוּדָה בֵּת גְּבַר
 תַּגְרָא וְשָׁמִיָּה שׁוּעַ וְנִסְבָּה וְעַל

לוֹ וְהִמְדָּנִים מְכָרוּ אֹתוֹ אֶל־מִצְרַיִם
 לְפֹטִיפָר סָרִיס פְּרֻעָה שֶׁר הַטְּבָחִים: פ רביעי
 לח א וַיְהִי בַּעַת תְּהוּא וַיֵּרֶד יְהוּדָה מֵאֵת
 אָחִיו וַיֵּט עַד־אִישׁ עַדְלָמִי וְשָׁמוּ חִירָה:
 ב וַיֵּרֶא־שָׁם יְהוּדָה בֵּת־אִישׁ כְּנַעֲנִי וְשָׁמוּ
 שׁוּעַ וַיִּקְחָהּ וַיָּבֵא אֵלֶיהָ: ג וַתֵּהָר וַתֵּלֶד בֶּן

(36) Now, the Medanites sold him to Egypt, to Potifar, one of Pharaoh's officers, the chief of the butchers. **38** (1) And it was at that time that Yehudah went down from his brothers, turning away towards an Adullamite man whose name was Chirah. (2) There, Yehudah saw the daughter of a merchant whose name was Shua, and he took her [in marriage] and had come to her. (3) She

RASHI

רש"י

Gehinom — "hell." [Said Yaakov:] "The following sign was transmitted down to me by the Almighty: If none of my sons die in my lifetime, I am assured that I will not see Gehinom." [However, since now, Yaakov thought that Yosef had died, he thought that it was a sign that he would go to Gehinom (שאלה), however, in actual fact, Yosef was indeed alive] (Midrash Aggadah; Tanchuma Vayigash 9). **His father wept for him** — [meaning: Yaakov's father.] Yitzchak [wept for Yaakov]. Yitzchak wept because of Yaakov's distress. However, Yitzchak did not mourn, because he knew that Yosef was alive (see Rashi verse 33 above; Bereishit Rabbah 84:21). **(36) הטבחים** — [refers to] the slaughterers of the king's animals. **38 (1) It was at that time** — Why is this passage [regarding Yehudah's leaving his brothers] placed at this point in Scripture, interrupting the current narrative of Yosef? In order to teach us that Yehudah's brothers demoted him from his status. [For] when they saw their father's distress, they said: "You told us to sell Yosef! Had you told us then to send him back [to our father], we would have listened to you!" (Shemot Rabbah 42:3; Tanchuma Vayigash 9; see Bereishit Rabbah 85:2). **Turning away** — from his brothers. **Towards an Adullamite man** — Yehudah entered into a business partnership with him. **(2) כנעני** — [This word can mean either "a Canaanite" or "a merchant." However, since Avraham (see Genesis 24:3) and Yitzchak (see Genesis 28:1) both commanded that their sons not marry Canaanite women, our Rabbis teach that Yaakov's sons also did not marry Canaanite women, i.e., women from Canaanite fathers (see Rashi 37:35 above). Hence, our Rabbis teach that this

כָּל יָמָי. וּמִדְרָשׁוֹ: גִּיהֵנִם, סִימָן זֶה הָיָה מְסוּר בְּיַדִּי מִפִּי הַגְּבוּרָה: אִם לֹא יָמוּת אַחַד מִבְּנֵי בְחַיִּי, מִבְּטָח אֲנִי שְׂאִינִי רוֹאֶה גִּיהֵנִם: וַיִּכַּר אֹתוֹ אָבִיו. יִצְחָק הָיָה בּוֹכָה מִפְּנֵי צָרְתוֹ שֶׁל יַעֲקֹב, אָבֶל לֹא הָיָה מִתְאַבֵּל, שֶׁהָיָה יוֹדֵעַ שֶׁהוּא חַי: (לו) הַטְּבָחִים. שׁוֹחֲטֵי בְּהֵמוֹת הַמֶּלֶךְ: (א) וַיְהִי בַּעַת הַהוּא. לָמָּה נִסְמְכָה פְּרֻשָׁה זֹאת לְכָאן וְהִפְסִיק בְּפִרְשָׁתוֹ שֶׁל יוֹסֵף לְלַמֵּד שֶׁהוֹרִידוּהוּ אָחָיו מִגְּדֻלָּתוֹ, בְּשָׂרָאוּ בְּצָרַת אָבִיהֶם, אָמְרוּ: אֵתָּה אֲמַרְתָּ לְמַכְרוֹ, אֵלּוֹ אֲמַרְתָּ לְהָשִׁיבוֹ הֵינְנוּ שׁוֹמְעִים לָךְ: וַיֵּט. מֵאֵת אָחָיו: עַד אִישׁ עַדְלָמִי. נִשְׁתַּתֵּן עִמּוֹ: (ב) כְּנַעֲנִי. תַּגְרָא:

לְוִתָּהּ: ג וְעָדִיאת וּלְיֵלֶדֶת בֶּרֶךְ
 וַיִּקְרָא יֵת שְׁמֶיהָ עֵר: ד
 וְעָדִיאת עוֹד וּלְיֵלֶדֶת בֶּרֶךְ וַיִּקְרָת
 יֵת שְׁמֶיהָ אוֹנָן: ה וְאוֹסִיפֶת
 עוֹד וּלְיֵלֶדֶת בֶּרֶךְ וַיִּקְרָת יֵת
 שְׁמֶיהָ שְׁלָה וְהָיָה בְּכוֹיֵב כִּד
 יֵלֶדֶת יֵתִיהָ: ו וְגַסִּיב יְהוּדָה
 אֶתְתָּא לְעֵר בּוֹכְרִיָה וְשִׁמָּה
 תָּמָר: ז וְהָיָה עֵר בּוֹכְרָא
 דִּיהוּדָה בִּישׁ קָדָם יְיָ וְאֶמְיִתִּיהָ
 יְיָ: ח וְאָמַר יְהוּדָה לְאוֹנָן עוֹל

וַיִּקְרָא אֶת־שְׁמוֹ עֵר: ד וַתַּהַר עוֹד וַתֵּלֶד בֶּן
 וַתִּקְרָא אֶת־שְׁמוֹ אוֹנָן: ה וַתִּסֹּף עוֹד וַתֵּלֶד
 בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שְׁלָה וְהָיָה בְּכוֹיֵב
 בְּלִדְתָּהּ אֹתוֹ: ו וַיִּקַּח יְהוּדָה אִשָּׁה לְעֵר
 בְּכוֹרוֹ וְשִׁמָּה תָּמָר: ז וַיְהִי עֵר בְּכוֹר יְהוּדָה
 רָע בְּעֵינֵי יְדוּהָ וַיְמַתְהוּ יְדוּהָ: ח וַיֹּאמֶר

conceived and gave birth to a son, and he called his name Eir. (4) She conceived again and gave birth to a son, and she called his name Onan. (5) And she once again gave birth to a son, and she called his name Sheilah. He was in Keziv when she gave birth to him. (6) Yehudah took a wife for his firstborn Eir. Her name was Tamar. (7) But Eir, Yehudah's firstborn, was evil in the eyes of the Lord, so the Lord made him die. (8) Yehudah then said to Onan: Come to your

RASHI

word כנעני has the meaning here just as Onkelos translates it: [תגרא,] “merchant” (Pesachim 50a). (5) והיה בכויב — [The word כויב is] the name of the place. And I say that because [it was there that Yehudah's wife] ceased to give birth, this place was named Keziv (כויב), which signifies [“cessation,” stemming from the same word in the verses (Jeremiah 15:18)], “Will you be to me like one who deceives (אכזב)” [literally, like one who ceases to be trustworthy], and (Isaiah 58:11), “whose waters do not cease (לא יכזבו).” For otherwise, what would Scripture be coming to inform us [by mentioning the name of the place where Sheilah was born]? And indeed, I have seen in Midrash Bereishit Rabbah (85:4), the following [explanation of our verse]: ותקרא את שמו [showing that the name כויב means פסקת, “cessation,” an explanation which supports Rashi's statement above]. (7) Evil in the eyes of the Lord — The same evil that Onan committed (see verse 9 below), namely, that he wasted his semen, as the verse says regarding Onan (verse 10 below), “He made him die too” — [where the word “too” links the deaths of the two brothers, showing us that] the death of Eir was [on account of the same sin] as that of Onan [namely, for wasting semen. Now, Scripture tells us (verse 9 below) the reason why Onan wasted his semen, however.] why did Eir waste his semen? So that his wife would not become pregnant, which would have impaired her beauty (Yevamot

רש"י והיה בכויב. שם המקום, ואומר אני על שם שפסקה מלדת נקרא כויב, לשון: היו תהיה לי כמו אכזב, אשר לא יכזבו מימיו, דאם לא בן, מה בא להודיענו ובבראשית רבה, ראיתי: ותקרא שמו שלָה וגו פסקת: (ו) רע בעיני ה. כרעתו של אוֹנָן, משחית זרעו, שנאמר באוֹנָן: וימת גם-אתו, כמינתו של ער, מינתו של אוֹנָן, ולמה היה ער משחית זרעו כדי שלא תתעבר ויכחיש יפיה:

לֹת אֶתְּ אַחֻדָּ וַיָּבֵם יְתֵה
וַאֲקִים זֶרַע לְאַחֻדָּ: ט וַיֵּדַע
אוֹנָן אֲרִי לֹא עַל שְׁמִיהַ מִתְּקַרִי
זֶרַע וְהוּהוּ כִּד עֲלִיל לֹת אֶתְּ
אַחֻדָּ וּמִחֻבֵּל אֶרְחִיהַ עַל
אַרְעָא בְּדִיל דְּלֹא לְקַיְמָא
זֶרַע לְאַחֻדָּ: י וּבְאִישׁ קָדָם
יֵי דִי עֲבַד וְאַמִּית אֶף יְתֵיהַ: יא
וְאָמַר יְהוּדָה לְתַמָּר כְּלַתִּיהַ
תִּיבִי אֲרַמְלָא בֵּית אָבִיךָ עַד
דְּרַבָּא שְׁלֵה בְרִי אֲרִי אָמַר
דְּלִמָּא יָמוּת אֶף הוּא כְּאַחֻדָּ
וְאִזְלַת תַּמָּר וַיִּתִּיבַת בֵּית

יְהוּדָה לְאוֹנָן בָּא אֶל-אִשְׁתִּי אַחֻדָּ וַיָּבֵם
אֶתְּהַ וְהִקָּם זֶרַע לְאַחֻדָּ: ט וַיֵּדַע אוֹנָן כִּי
לֹא לוֹ יְהִיָה הַזֶּרַע וְהָיָה אִם-בָּא אֶל-אִשְׁתִּי
אַחֻדָּ וְשָׁחַת אֶרְצָה לְבִלְתִּי נִתֵן-זֶרַע
לְאַחֻדָּ: י וַיֵּרַע בְּעֵינָי יְדוּהַ אֲשֶׁר עָשָׂה
וַיָּמַת גַּם-אֹתוֹ: יא וַיֹּאמֶר יְהוּדָה לְתַמָּר
כְּלַתּוֹ שְׁבִי אֶלְמָנָה בֵּית-אָבִיךָ עַד-יִגְדֵּל
שְׁלֵה בְנִי כִי אָמַר פֶּן-יָמוּת גַּם-הוּא כְּאַחֻדָּ

[deceased] brother's wife and thereby enter into levirate marriage with her, establishing offspring for your brother. (9) But Onan knew that the offspring would not be [considered] his own, so whenever he would come to his [deceased] brother's wife, he would waste [his seed] on the ground, so as not to provide offspring for his brother. (10) What he did was evil in the eyes of the Lord, so He made him die too. (11) Yehudah then said to his daughter-in-law Tamar: Remain as a widow in your father's house, until my son Sheilah grows up, for he said, Lest he also die like his brothers. Tamar

RASHI

רש"י

34b). (8) **Establishing offspring [for your brother]** — [How does the new son become his brother's? Since in a levirate marriage] the son is named after the deceased [i.e., if the deceased brother had

(ח) וְהִקָּם זֶרַע. הֵבִין יִקְרָא עַל שֵׁם הַמֵּת: (ט) וְשָׁחַת אֶרְצָה. דָּשׁ מִבְּפָנִים וְזוֹרָה מִבְּחוּץ: (יא) כִּי אָמַר וַיָּגוּ. כְּלוּמַר, דְּוָחָה הָיָה אוֹתָהּ בְּקֶשׁ, שְׁלֹא הָיָה בְּדַעְתּוֹ לְהַשְׁיָאָהּ לוֹ: כִּי אָמַר פֶּן-יָמוּת. מִחֻזְקָתָהּ הִיא זֹה,

been Reuvein, e.g., the child would be named "so-and-so the son of Reuvein," rather than the son of the levirate brother who actually fathered the child. This, then, was Onan's objection stated in the next verse, "But Onan knew that the offspring would not be considered his own"].

(9) **He would waste [his seed] on the ground** — threshing within, and then discharging outside (Bereishit Rabbah 85:5). (11) **For he said ...** — [If Yehudah was worried that Sheilah would also die like his brothers, then why would that fear be dispelled if Sheilah would marry Tamar when he was older? However,] the meaning here is that Yehudah pushed her off with a straw [i.e., with a weak excuse, telling her that Sheilah was yet young. In actual fact, though,] Yehudah never intended her to marry Sheilah. [And why not?] **For he said, Lest he [also] die** — i.e., [since two of Tamar's husbands died, Yehudah concluded that] this woman is one of whom it must be assumed that her husbands will die [prematurely, and that

אָבוהָא: יב וּסְגִיאוֹ יוֹמִיא
וּמְתַת בַּת שׁוֹעַ אֶתֶת יְהוּדָה
וְאֶתְנַחֵם יְהוּדָה וּסְלִיק עַל
גּוֹזְזֵי עֲנִיָּה הוּא וְחִירָה רַחֲמִיָּה
עַד לְמָאָה לְתַמְנָת: יג וְאֶתְחַנּוּא
לְתַמְרָה לְמִימְרָה הָא חֲמוּיָה סְלִיק
לְתַמְנָת לְמִיגּוֹ עֲנִיָּה: יד
וְאֶעֱדִיאַת לְבוּשֵׁי אֶרְמְלוּתָהּ
כְּזָבָה וְאֶתְכַסִּיאַת בְּעִיפָא
וְאֶתְקַנְתָּ וִיתִיבַת בְּפִרְשׁוֹת
עֲנִיָּן דִּי עַל אַרְחַת תַּמְנָת אַרְי

וְתִלְךָ תָּמָר וְתֵשֵׁב בֵּית אָבִיהָ: יב וַיִּרְבּוּ
הַיָּמִים וְתַמְתָּ בַת־שׁוֹעַ אִשְׁת־יְהוּדָה וַיִּנְחֵם
יְהוּדָה וַיַּעַל עַל־גּוֹזְזֵי צֹאנוֹ הוּא וְחִירָה
רַעְהוּ הַעֲדֵלְמִי תַמְנָתָה: יג וַיֵּגַד לְתַמְרָה
לְאָמֹר הִנֵּה חֲמוּיָךְ עֹלָה תַמְנָתָה לְגֹזֵי צֹאנוֹ:
יד וְתָסַר בְּגָדֶי אֶלְמְנוּתָהּ מֵעַלְיָהּ וְתָכַס
בְּצַעֲיָהּ וְתַתְּעֵלָהּ וְתֵשֵׁב בַּפֶּתַח עֵינָיִם אֲשֶׁר

went and remained in her father's house. (12) Many days passed, and Shua's daughter, Yehudah's wife, died. When Yehudah was consoled, he and Chirah, his Adullamite friend, went up to [supervise] his sheep shearers, to Timnah. (13) And Tamar was told, saying, Look! Your father-in-law is going up to Timnah to shear his sheep. (14) So she removed her widow's garments from upon her and covered up with a veil, and wrapped herself. She then sat down at the fork in the road, on the way to Timnah. [She availed herself to Yehudah

RASHI

it would be dangerous, therefore, for Sheilah to marry her] (Bereishit Rabbah 85:5). (12) **ויעל על גוזי צאנו** — [The meaning of the verse here is:] “He [and Chirah ..] went up to Timnah, to stand over his sheep shearers.” (13) **Going up to Timnah** — [which implies that Timnah was located at a high altitude, whereby people had to ascend to it.] However, regarding Shimshon, Scripture says (Judges 14:1), “Shimshon went down to Timnah” [which implies that it was at a low latitude, needing descent to reach it. Was it high up or low down? Well,] it was actually [located] on the slope of a mountain, and therefore, people would have to ascend to it from one direction, while they would have to descend to it from the other (Sotah 10a; Bereishit Rabbah 85:6). (14) **ותתעלף** — [means:] She covered up her face so that Yehudah would not recognize her. **ותשב בפתח עינים** — [This expression literally means:] “The opening of the eyes,” [and refers to] a fork in the roads [where people must “open their eyes” when they arrive there, to decide which direction to take. The fork in the road here was] on the way to Timnah. And our Rabbis have expounded [this expression **פתח עינים** to mean as follows:] Tamar sat at the “opening (פתח)” of our forefather Avraham[’s residence, a place] that all eyes (עינים) were eager to see [i.e., a

רש"י

שְׁיִמּוּתוֹ אֲנָשִׁיָּהּ: (יב) וַיַּעַל עַל־גּוֹזְזֵי צֹאנוֹ. וַיַּעַל תַּמְנָתָה לְעַמֵּד עַל גּוֹזְזֵי צֹאנוֹ: (יג) עֹלָה תַמְנָתָהּ. וּבִשְׂמֹשׁוֹן הוּא אוֹמֵר: וַיֵּרַד שְׂמֹשׁוֹן וְגו', תַּמְנָתָהּ בְּשׂוֹעַ הָהָר הִיְתָה יוֹשֶׁבֶת: עוֹלִין לָהּ מִכָּאן, וַיֵּרְדוּן לָהּ מִכָּאן: (יד) וְתַתְּעֵלָהּ. בְּסִתָּהּ פְּנֵיהָ שְׂאֵל יִכִּיר בָּהּ: וְתֵשֵׁב בַּפֶּתַח עֵינָיִם. בַּפֶּתַח עֵינָיִם, בְּפִרְשַׁת דְּרָכִים שֶׁעַל דֶּרֶךְ תַּמְנָתָהּ, וְרַבּוּתֵינוּ דְרָשׁוּ: בַּפֶּתַחוֹ

חזת ארי רבא שלה והיא לא
אתיהיבת ליה לאנתו: טו
ותזאה יהודה וחשבה כנפקת
ברא ארי כסיאת אפהא: טז
וסטא לותה לארחא ואמר הבי
כען איעול לותיך ארי לא ידע

עַל־הַדֶּרֶךְ תִּמְנַתָּהּ כִּי רֵאתָהּ כִּי־גִדְלָה שְׁלָהּ
וְהוּא לֹא־נִתְּנָהּ לוֹ לְאִשָּׁה: טו וַיִּרְאֶה יְהוּדָה
וַיַּחְשְׁבֶהָ לְזוֹנָה כִּי כִסְתָהּ פָּנֶיהָ: טז וַיֵּט
אֵלֶיהָ אֶל־הַדֶּרֶךְ וַיֹּאמֶר הֲבֵה נָא אִבּוּא

in this way,] for she saw that Sheilah had already grown up, yet she had not been given to him as a wife. (15) When Yehudah saw her, he thought that she was a harlot. [He did not recognize her,] for she had covered up her face. (16) He detoured towards her road and said: Come, please — let me come to

RASHI

popular meeting place and lodge where Yehudah eventually stopped off as well (see Rashi, Sotah 10a). For she saw that Sheilah had already grown up, [yet she had not been given to him as a wife] — and therefore, she availed herself to Yehudah, for she longed to produce offspring from him (Horayot 10b). (15) He thought that she was a harlot — because she was sitting at the fork in the road. For she had covered up her face — and consequently, he could not see her [face] and thus recognize her. And our Rabbis give a

Midrashic explanation of [the phrase here,] כי כסתה פניה as follows: When she was in the house of her father-in-law, she was modest [always covering up her face]. And therefore, [since she was always so modest,] he did not suspect this woman [at the fork in the road, to be Tamar. According to this explanation, then, our verse thus reads: “(He never suspected her to be Tamar,) because she had always covered up her face (in modesty)”] (Sotah 10b). (16) He detoured towards her road — i.e., he diverted from the road upon which he had been, to the road where she was situated. And in Old French, this is called detourner [like the English “to detour”]. הבה נא — [This expression of invitation is used before a proposal of some sort, and means:] “Prepare yourself and your mind for the following [proposal].” Thus, wherever the term הבה appears in Scripture (see e.g., Genesis 11:3,4,7), it is an invitation [“bidding someone ready” to do something, as if to say “Come, let us ...” (see Rashi Genesis 11:3)] — except in the case where it is translated [by Onkelos] as “giving” (see e.g., Genesis 29:21; 30:1). [Actually, “giving” is the literal meaning of this word הַב, and] indeed, even when it has the [former] meaning of “prepare yourself” [or “bid yourself ready”], this is anyway close to the meaning of “giving” [for one gives of oneself when ones bids oneself ready to do something together with someone else].

רש"י

שֶׁל אֲבֵרָהּ אֲבִינוּ, שְׁכָל עֵינַיִם מִצְפוֹת לְרֵאוֹתוֹ: כִּי רֵאתָהּ כִּי־גִדְלָה שְׁלָהּ וְגו'. לְפִיכָר, הַפְּקִירָה עֲצֻמָּה אֶצֶל יְהוּדָה, שֶׁהִיְתָה מִתְאַוָּה לְהַעֲמִיד מִמֶּנּוּ בָּנִים: (טו) וַיַּחְשְׁבֶהָ לְזוֹנָה. לְפִי שְׂיוֹשְׁבֶת בְּפֶרֶשֶׁת דְּרָכִים: כִּי כִסְתָהּ פָּנֶיהָ. וְלֹא יָכַל לְרֵאוֹתָהּ וּלְהַכִּירָהּ, וּמִדְרַשׁ רַבּוֹתֵינוּ: כִּי כִסְתָהּ פָּנֶיהָ, כִּשְׁהִיְתָה בְּבֵית הַחַמִּיּוֹת הַיְתָה עֲנוּעָה, לְפִיכָר, לֹא חֻשְׁדָּה: (טז) וַיֵּט אֵלֶיהָ אֶל־הַדֶּרֶךְ. מִדְרַשׁ שֶׁהִיָּה בַּה נָטָה אֶל הַדֶּרֶךְ אֲשֶׁר הִיא בַּה, וּבִלְשׁוֹן לְעוֹ דְּשִׁטְרוֹנֵירִי: הֲבֵה־נָא. הַכִּינִי עֲצֻמָּךְ וְדַעֲתָךְ לְכָר. כָּל לְשׁוֹן הֲבֵה לְשׁוֹן הַזְּמִנָּה הוּא, חוּץ מִמְקוֹם שֶׁיֵּשׁ לְתַרְגְּמוֹ בְּלְשׁוֹן נְתִיבָה, וְאִף אוֹתוֹן שֶׁל הַזְּמִנָּה קְרוּבִים לְלְשׁוֹן נְתִיבָה הֵם:

אָרִי כִלְתִיָּהּ הִיא וְאָמַרְתָּ מָה
 תִּתֵּן לִי אָרִי תִיעוֹל לְוַתִּי:
 אֵלַיךְ כִּי לֹא יָדַע כִּי כִלְתּוֹ הוּא וְתֹאמַר
 מִה־תִּתֵּן־לִי כִּי תָבוֹא אֵלַי:

you. For he did not know that she was his daughter-in-law. And she said: What will you give me if you come to me?

VAYEISHEV FOR FRIDAY

וישב ליום ששי

יז וְאָמַר אָנָּה אֲשַׁלַּח גְּדִיָּא בָר
 עֲזִי מִן עֲנָא וְאָמַרְתָּ אִם תִּתֵּן
 מִשְׁכּוֹנָא עַד דְּתִשְׁלַח: יח
 וְאָמַר מָה מִשְׁכּוֹנָא דִּי אַתָּן לִךְ
 וְאָמַרְתָּ עֲזֻקְתָּךְ וְשׁוֹשְׁפָךְ
 וְחוּטְרָךְ דִּי בִידְךָ וַיְהִיב לָהּ וְעַל
 לְוַתָּהּ וְעַד־יָאֵת לִיָּהּ: יט וְקָמַת
 וְאִזְלַת וְאֶעֱדִיאַת עֵיפָה מִנָּה
 וְלִבְיִשְׁתָּ לְבוּשֵׁי אַרְמְלוּתָהּ: כ
 וְשָׁדַר יְהוּדָה יַת גְּדִיָּא בָר עֲזִי
 בִידָא רַחֲמִיָּה עַד־לְמָאָה לְמַסָּב
 מִשְׁכּוֹנָא מִיָּדָא דְאַתְתָּא וְלֹא

יז וַיֹּאמֶר אֲנֹכִי אֲשַׁלַּח גְּדִי־עֲזִים מִן־הַצֹּאֵן
 וְתֹאמַר אִם־תִּתֵּן עֲרֻבּוֹן עַד שְׁלַחְךָ:
 יח וַיֹּאמֶר מָה הָעֲרֻבּוֹן אֲשֶׁר אַתָּן־לִךְ
 וְתֹאמַר חַתְמֶךָ וּפְתִילְךָ וּמִטְּךָ אֲשֶׁר בְּיַדְךָ
 וַיִּתֵּן־לָהּ וַיָּבֵא אֵלֶיהָ וַתַּהַר לּוֹ: יט וַתִּקֶּם
 וַתִּלְךְ וַתִּסַּר צְעִיפָה מֵעַלֶיהָ וַתִּלְבַּשׁ בְּגָדֵי
 אֲלֻמְנוֹתָהּ: כ וַיִּשְׁלַח יְהוּדָה אֶת־גְּדִי הָעֲזִים
 בְּיַד רַעְהוּ הָעַדְלָמִי לְקַחַת הָעֲרֻבּוֹן מִיָּד

(17) So he said: I shall send a young goat from the flock. And she said: [Only] if you give [me] a security [to hold] until you send [it]. (18) He said: What security shall I give you? And she said: Your signet ring, your cloak and your staff that is in your hand. So he gave [these to her]. And he came to her, and she conceived from him. (19) Then she arose and left, removing her veil from upon her. Then she put on her widow's garments. (20) And Yehudah sent the young goat through his Adullamite friend, in order to get back the security

RASHI

רש"י

(17) עֲרֻבּוֹן — [means:] “A security.”
 (18) חַתְמֶךָ וּפְתִילְךָ — [translated by Onkelos
 as:] עֲזֻקְתָּךְ, וְשׁוֹשְׁפָךְ, therefore having the
 meaning: “Your ring which you use as a
 seal,” and “your garment with which you cover yourself.”

(יח) עֲרֻבּוֹן. מִשְׁכּוֹן: (יח) חַתְמֶךָ וּפְתִילְךָ. עֲזֻקְתָּךְ
 וְשׁוֹשְׁפָךְ, טַבַּעַת שְׂאֵתָהּ חוֹתָם בָּהּ, וְשִׁמְלֶיךָ שְׂאֵתָהּ
 מִתְבַּסָּה בָּהּ: וַתַּהַר לּוֹ. גְבוּרִים כְּיוֹצֵא בּוֹ, צְדִיקִים

And she conceived from him — [The unusual application here of the word לוֹ, “to him” or “for him,” instead of the expected ממנו, “from him,” alludes to the fact that Tamar became pregnant, thus producing progeny that were] mighty men “like him” [i.e., like Yehudah], and righteous men “like him.”